

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.*

*Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.*

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## PICTURES OF ENGLISH SOCIETY—PICTURES OF MORMON SOCIETY.

### No. 4.—ENGLISH SOCIETY.

In our "pictures" for this week, we copy the following scene from "LIVERPOOL LIFE." It is descriptive of the

#### SABBATH IN LIVERPOOL.

"Too long have Christian people stood aloof from the evildoer, the ignorant, and the ill-clad, lest their manners should be corrupted; but something worse than manners has suffered through their coldness, their heartlessness, or through their negligence. Organised communities, that in their revelries appear like incarnate fiends, have sprung up in the midst of us, and are regarded as necessary evils which magistrates cannot or dare not interfere with. The most debasing superstitions number their votaries by millions, and the foundations of the churches are being sapped by them. The Sabbath is made a day for the development of the accumulated vices of the preceding six, and is ushered in by hundreds of men and women, who have strolled from their filthy dens and licensed harbouring houses into the fields and lanes at the outskirts of our town, giving reins to their vilest, their foulest passions. Yes, good Christian people, the morning's sun of every summer Sabbath, as in its glory it lights up the eastern horizon, reveals the horrid

spectacle of weary groups of syrens and satyrs, resting unblushingly on the green sward, with only the canopy of heaven for their covering. On this morning, too, the fields become arenas for cruel 'sports' that should make us blush when we boast of our high civilization. Here men resort to train their dogs to course and worry rabbits. Deep and senseless are the oaths and imprecations they hurl at one another as they make their preparations for the 'sport.' The distance being measured, the dogs are secured, and the timid animal is held up to excite ferocity in its foes. The word is given, the rabbit is let loose, the sportsmen yell and shout, and the dogs give chase. The ponds and canals in sequestered places, too, have their Sabbath morning visitors. These are ruffs who have clabbed and bought a duck or drake, that they may have 'some glorious sport,' and here they bring their dogs to hunt it down. The duck swims upon the water, and the young roughts set their barking companions on the hunt. As they pantingly come near, the duck dives under, and the dogs swim about disappointed of their prey. At some distance it rises to the surface, and the excitement of the vicious urchins is expressed in fearful oaths as they direct

the attention of the dogs to their fluttering victim. Off they swim, and down again it dives deeply under the water. The dogs that are weary make their way to land, and their owners share the disgrace attached to failure. The strong swimmers keep up the pursuit until the duck falls a prey, and the keeper of the dog that kills it proudly carries home the prize. The Sabbath is a day of torture, too, for the feline race. Go with us to a clay pit at the outside of the borough. Cast your eyes around and see what a medley of young and old are excited by fiendish glee. In the centre of the pit floats a circular piece of wood, and upon it rests a living cat. The gang of boys and men are urging some savage dogs to attack the floating prisoner. For a time the cat maintains her position in the unequal struggle, and the bleeding nostrils of her canine foes show that she has made good use of her claws; but, exhausted by a succession of attacks, and maddened by the shouts of the spectators, her strength at length gives way, and the savage brute that drags ashore the bleeding and mangled body of poor pussy, wins the prize for his no less savage master.

"These, good, orderly Christians, are some of our remaining Sunday rural 'sports,' to root out the love of which will require something more than even the capability of reading, writing, and casting accounts. On this day, too, the pugilistic ring moves safely on, and plants itself for action while Christians sleep, or while they are at prayers. Groups of youthful gamblers devote this day to pitch and toss. Loud and deep, and horrible are their execrations when foul play goes on. Watch yon group that have played for hours in a space partly enclosed. The eldest cannot be fifteen years old. One boy, younger and more ragged than the rest, is crying bitterly. He wants his companions to refund the pence they have won from him, but loud laughter from all about forces him away. The densely crowded houses of the poor are almost emptied of their inhabitants. For some hours the steps, the kennels, and the pavement swarm with human beings, discoloured by dirt, emaciated by disease, bloated and bleared, and maddened by the 'fire water of hell'; beaten and battered and bruised by savage brutes that might have been noble men; upbraided and spat on and cursed by vicious women

that might have been virtuous wives; neglected and spurned and outcast by parents that might have done honour to the sacred names of father and of mother; disobeyed and despised and hated by children that might have loved them and made lighter the burden of their declining years; and through the din of oaths and imprecations and ribald jests and words of gross obscenity the peal of Sabbath morning bells reminds us that we are in a Christian city, and that churches are not far off. Now the licensed houses that retail the strength-prostrating, soul-destroying drug, by law are closed, but dark, dingy whisky cellars, and beer cellars are filled to overflowing. Men dead drunk lie there! and sullen women with sickly children at the breast, and dissipated youths and tipling boys, and girls already deeply steeped in vice, are waiting their turn of service. The church bells ring on, but they are not heeded there. As afternoon sets in, the boisterous brawling in the low streets and up the narrow courts, shows plainly how the morning drug is operating. Some sleep so heavily on the steps that no noise will awaken them; one is fiercely threatening vengeance; and a group are laughing at the insanity of the passions they have roused. The name at which angels bow is associated with almost every oath that is uttered.

"What is done for this class of people on the Sunday? The churches are thrown open; but ministers and holders of closed and cushioned pews would be not a little alarmed were the inhabitants of the districts to which we allude to pour into them in their wretchedness and their raggedness. No, good Christians; you know you never build your churches for such as these. You expect people to be cleanly and tidy, and orderly when they come to church; but where are your week-day institutions for instruction in relation to sanitary laws, and for training them into orderly habits? But this is no part of religious instruction. Is it not? but will you get hold of them to impart what you deem religious instruction without it? You yourselves are not cleanly and tidy by instinct; nor would your habits have been a bit more orderly than theirs, nor would you have been any more disposed than they to join in the worship of God, had you lived all your lives in their circumstances. Even the religion that boasts

most of the equality she recognises in her temples, and whose greatest pride is that her magnificent structures are built with the 'pennies of the poor,' allots in this town, with but one or two exceptions, miserably small spaces for this class of people, and those in the most uncomfortable positions.

"But something more, we may be told, is done for the people on the Sunday. Have we not our Sunday schools, in which the children of the poor are instructed in the sacred truths of religion by devoted young people of both sexes? We have; but when doubled-faced, sanctimonious sinners openly boast of the number of young girls they have debauched in the Sunday school, whilst, with a refinement of delicacy rarely displayed, they exhibit themselves as patterns of perfection, the conviction is enforced that Sabbath schools are not now and never have been an unmixed good. Ministers should look well to the character of the young men and young women they allow to associate together in the Sabbath school, for the facts we have on this subject would form one of the blackest, and perhaps the most discouraging chapters in 'Liverpool Life.' We have seen tracts, too, distributed by young girls and young men in the quieter streets, and we have seen a few poor men and women march boldly through the jeering throng, singing hymns of invitation to the Lamb. All honour to their good intentions! We have heard town missionaries preaching in open spaces on the Sunday evening, and felt sorry that with so much zeal they had so dim a light to hold before the people; yet we were not without hope, that even such lights might direct some wandering wretch into the way.

"But what is being done on Sunday night that acts directly counter to all these efforts? Houses licensed to sell the sense-destroying drink are opened with all the glare of gas and crystal, and crowding at the bars are men and women in all states of intoxication. Some of these places have the attraction of sacred music on the Sunday evening. The low beer-shop parlour is filled with the men that might have been seen in the morning training their dogs for the rabbit course. A match is to come off on the Monday, and here are assembled a number of working men, dog fanciers, and brothel keepers, making up for the coming course. 'What about

Tooley?' 'What about Ribbs?' 'I'll bet on Tooley and Ribbs;' 'I'll bet on Britton against Fan;' 'I'll back them both;' are the shouts of these lovers of 'good sport.' Turn out of this den round the corner, and you will hear a strain of harmonious voices singing—

Glory to Thee, my God, this night,  
For all the blessings of the light.

And now go down to our noble landing-stage, where health may be inhaled, and the throng of painted harlots plying brazenly for hire will tell you plainly that sin hath no Sabbath."

And this is a "picture" of a Christian land! This is another of those periodical phases of "English Society," whose frequent recurrence render them familiar, and let them pass off as matter-of-course events. It is one of its feverish changes—one of its thousand deadly symptoms, which, if seen but once in a century, would fill the nation with fears of its dissolution, and shake the people with tremblings of judgments to come. Is it not enough to make the very fiends chuckle, and the inhabitants of the lower regions shout with wicked glee, that it can be said of English Society "the Sabbath is made a day for the development of the accumulated vices of the preceding six?" There is not much room to doubt the truth of the statement. Though we have no doubt that a multitude of defenders of English Society might be found, yet we think few of them would base their defence on a denial of the reality of the scenes described by the author of "Liverpool Life," as given in our copy.

Should any fondly indulge the belief that such a Sabbath is peculiar to Liverpool, they only deceive themselves. In subject it is the Sabbath of all England. London, Manchester, Birmingham, Bristol, Northampton, Liverpool, or any of the principal places of England, represent her society more faithfully than one man can be said to represent his race. The subject is not changed! To adapt it to any particular place, we have simply to introduce variations to accord with the peculiarities of that place. Bring out this object, heighten this colouring, to that give a softening touch, here make it not so black, and we have the Sabbath "picture" of any city, town, or village in England. There is no radical difference

between the whole; it is merely a variation of feature. There is a general agreement of subject and genius; and this is all the law of relationship require to give to every branch of English Society a family identity.

In estimating the value of any society, we must consider circumstances. We must not think that the life of a man is changed because he leaves one direction and travels in a similar one, nor that vice is not vice because it assumes many forms. In no case should we consider mere variation of feature to constitute difference of kind. To simplify the point: though working-men perform many kinds of labour, they all belong to the working class. They differ merely in their avocations, and not materially in their conditions. It is thus we must judge the social body throughout. Let "English Society" transplant itself to Australia, without a change in its *spirit* and *institutions*, and it will still be "English Society," and it will work out an English Sabbath, perhaps with some trifling variations caused by circumstances and country peculiarities. But let "Mormon Society" go there; and it will still be "Mormon Society," and it will make a "Mormon" Sabbath. Thus we say that London or Liverpool Society is English Society, and a London or a Liverpool Sabbath the Sabbath of all England. Let the country remove to either of those places, or either of those places remove to the country, and it will make no change in the general state of things. We should then see that the *spirit* of all English Society is the same, and the *kind* of action the same. The *circumstances* of the people would change, and their manners be according; but that is all.

Every city, town, and village of England has its own peculiar way of desecrating the Sabbath. It is as true to say of the whole of them, "the Sabbath is made a day of development of the accumulated vices of the preceding six," as to say it of Liverpool. What if the country is not so blackened as the towns with certain objects and scenes?—the statement is not thereby made less true. We do not expect to see the former have so many steps, pavements, and kennels swarming with human beings, "discoloured by dirt, emaciated by disease, bloated and bleared, beaten, battered, and bruised, and maddened by the 'fire water of hell.'" We do not look to see it so crowded with lanes,

alleys, dens, streets, dingy whisky cellars, &c.; nor to find vice and begrimed crime so thickly huddled together, as in large and densely populated places. In this there is the same difference on the working day as on the Sabbath. To point out this difference is merely to call attention to the fact, that the country is not the city, nor the city the country. It does not touch the truth of the statement, concerning English Society as a mass, that "the Sabbath is made a day of development of the accumulated vices of the preceding six." Indeed this also applies closer to the respectable classes, than they would like to admit.

In judging the relative purity of "English Society" in the country and towns, people are very liable to fall into the error of thinking the former much purer than it is, and the latter much blacker by the comparison. There is no doubt the country has the advantage. But the difference is more a shadow than a reality; and that shadow is made by its extent of territory, rather than by the actions and moral condition of its inhabitants. In one criminals are more *crowded*, and vice *closer huddled*; in the other they are more *scattered*. In this lies the principal difference of the condition of society in the towns and in the country, on the Sunday as on the week-day. The Liverpool Sabbath is too truly the Sabbath of all England; only in some places it is not so confined to streets, courts, alleys, dens, and cellars; but celebrated on a greater number of acres of land.

In making the Sabbath a day of development of vices accumulated during the preceding six, the towns in some things beat the country, while, perhaps, in others the latter outstrips the former. There are also characteristics and practices common to all; and where the customs and sports vary, the balances of morality are scarcely affected thereby. Of the country on the Sabbath—we can say it has its "clay-pits;" boys to hunt the hedges, to rob the birds of their eggs and young; dogs to course the rabbit, and a variety of other field sports. It has its sea shores and river's banks lined with bathing groups; and when the ice "bears," it is a general sporting day for thousands. It has lanes with riotous, fighting, pitch-playing swarms; and its highways, fields, and bye-places are scattered with pleasure-seekers. Then there are its holiday-Sun-

days and feasts, and a variety of practices and customs too numerous to mention.

In the scene copied from "Liverpool Life," seduction in Sunday Schools is looking out from the back-ground; and "double-faced sinners, who openly boast of the number of girls they have debauched in the Sunday Schools" come into the picture. We know not what facts the author has upon this subject, to "form one of the blackest and perhaps most discouraging chapters of 'Liverpool Life.'" We have good reasons to believe his statements. But we design not to dwell on this view of English Society. Neither do we intend to paint the "hundreds of men and women" of other places, "who have

strolled from their filthy dens and licensed harbouring houses into the fields and lanes at the outskirts," "giving reins to their vilest, their foulest passions." Nor shall we attempt to name those places, nor count their number, where the Sabbath morning's sun, "as in its glory it lights up the eastern horizon, reveals the horrid spectacle of weary groups of syrens and satyrs resting unblushingly on the green sward, with only the canopy of heaven for their covering." But in our next we shall describe a characteristic of the English people more general and weighty; to which the Sabbath gives the fullest scope for development, and Sunday Schools are as hot-beds.

(To be continued.)

## HISTORY OF JOSEPH SMITH.

(Continued from page 471.)

[June, 1842.]

Thursday, 16th. The following notice was published by the Nauvoo Lodge:—

Notice to all whom it may concern, greeting:—Whereas, John Cook Bennett, in the organization of the Nauvoo Lodge, under dispensation, palmed himself upon the fraternity as a regular mason, in good standing; and satisfactory testimony having been produced before said lodge, that he, said Bennett, was an expelled mason, we therefore publish to all the masonic world the above facts, that he, the said Bennett, may not impose himself again upon the fraternity of masons. All editors who are friendly to the fraternity of free and accepted ancient York masons will please insert the above,

GEORGE MILLER,  
Master of Nauvoo Lodge under  
Dispensation.

The British forces captured the Chinese fortifications on the Yang-tse-Kiang river with 364 pieces of artillery.

Friday, 17th.

What have the Mormons done in Illinois?—is a question which I have frequently asked of those who are busy with the tongue of slander in calumniating the Latter-day Saints, but as yet I have found none who are willing to answer me honestly or correctly. Perhaps many judge from rumour,

not having investigated the matter for themselves. I have, therefore, thought it might be well to lay before the public some facts in relation to the case, believing that there is a respectable portion of community, who, after having received correct information, will frown with indignation upon the conduct of those who are endeavouring to raise a persecution against our people.

In the first place, we would say, that where a crime is committed there is a law broken, for if no law has been violated, there cannot have been a crime committed; if, then, our people have broken the law, is there not power in those laws to vindicate themselves, or to redress the wrongs of those who are injured. We say there is; neither would we cast any aspersion upon the characters of the administrators of the laws, as though they were not vigilant in the discharge of their duty; we believe they have been (with very few exceptions.)

With these facts before us, there is then no difficulty in obtaining correct information as to the amount of crime committed by the Mormons throughout the State. You have only to refer to the various dockets kept by the administrators of law, from the highest court to the lowest, throughout the length and breadth of the land, and there you will find recorded the crimes of the Mormons, if it so be that they have committed any.

We say their faults are few compared to the population. Where is there a record of murder committed by any of our people? none in the State. Where is there a record

against any of our people for a penitentiary crime?—not in the State. Where is there a record of fine or county imprisonment (for any breach of law) against any of the Latter-day Saints?—I know of none in the State. If, then, they have broken no law, they consequently, have taken away no man's rights—they have infringed upon no man's liberties.

We have been three years in this State, and have not asked for any county or state officer. Laws have been administered by those not of our persuasion; administered rigorously, even against the appearance of crime, and yet there has been no conviction of which I have heard. Where is there another community of thirty thousand, in any State, against none of whom there is a record of conviction for crime in any court during the space of three years? And yet there are those who cry out "Treason! murder!! bigamy!!! burglary!!! arson!!!" and everything that is evil, without being able to refer to a single case that has ever been proved against the Mormons.

This, then, must be the "head and front of our offending," that by industry in both spiritual and temporal things, we are becoming a great and numerous people; we convert our thousands and tens of thousands yearly to the light of truth—to the glorious liberty of the Gospel of Christ; we bring thousands from foreign lands, from under the yoke of oppression and the iron hand of poverty, and we place them in a situation where they can sustain themselves, which is the highest act of charity towards the poor. We dry the widow's tear, we fill the orphan's hand with bread, and clothe the naked; we teach them principles of morality and righteousness, and they rejoice in the God of Abraham and in the Holy One of Israel, and are happy.

Thus it is with the honest in heart: but when the wicked creep in amongst us for evil, to trample upon the most holy and virtuous precepts, and find our moral and religious laws too strict for them, they cry out "Deceitful, false prophets, speculation, oppression, illegal ordinances, usurpation of power, treason against the government, &c. You must have your charters taken away; you have dared to pass an ordinance against fornicators and adulterers; you have forbid the vending of spirituous liquors within your city; you have passed an ordinance against vagrants and disorderly persons; with many other high handed acts. You even threaten to vote at the next election, and may be (at least we fear) you will send a member to the legislature; none of which doings we, the good, moderate and anti-Mormon politicians (and some priests as well) are willing to bear."

This is the cry of the base and vile, the priest and the speculator, but the noble, the high-minded, the patriotic, and the virtuous breathe no such sentiments; neither will those who feel an interest in the welfare of the State, for who does not know that to increase the population ten thousand a year with the most industrious people in the world, to pay thousands of dollars of taxes, to bring into the State immense sums of gold and silver, from all countries; to establish the greatest manufacturing city in America (which Nauvoo will be in a few years), and to create the best produce market in the west,—is for the good and prosperity of the community at large, and of the State of Illinois in particular. As to the City ordinances, we have passed all such as we deemed necessary for the peace, welfare, and happiness of the inhabitants, whether Jew or Greek, Mohammedan, Roman Catholic, Latter-day Saint, or any other; that they all worship God according to their own conscience, and enjoy the rights of American freemen.

WILLIAM LAW.

Nauvoo, June 17, 1842.

The above are plain matters of fact, that every one may become acquainted with by a reference to the County or State records. We might add, that in regard to moral principles, there is no city either in this State, or in the United States, that can compare with the city of Nauvoo. You may live in our city for a month, and not hear an oath sworn; you may be here as long and not see one person intoxicated. So notorious are we for sobriety, that at the time the Washingtonian convention passed through our city, a meeting was called for them, but they expressed themselves at a loss what to say, as there were no drunkards to speak to.

Saturday, 18th. The following brief extract is from the journal of Elder Wilford Woodruff:—

The citizens of Nauvoo, both male and female, assembled near the Temple for a general meeting; many thousands were assembled. Joseph the Seer arose and spoke his mind in great plainness, concerning the iniquity, hypocrisy, wickedness, and corruption of General John Cook Remond. He also prophesied in the name of the Lord, concerning the merchants in the city, that if they and the rich did not open their hearts and contribute to the poor, they would be cursed by the hand of God, and be cut off from the land of the living.

The main part of the day was taken up upon the business of the Agricultural and Manufacturing Society. Arrangements were entered into to commence operations immediately, under the charter granted by the legislature.

Also Joseph commanded the Twelve to organize the Church more according to the law of God; that is to require of those that come in to be settled according to their Counsel, and also to appoint a committee to wait upon all who arrive, make them welcome, and counsel them what to do. Brigham Young, Heber C. Kimball, George A. Smith, and Hyrum Smith were the committee

appointed to wait upon emigrants and settle them.

Tuesday, 21st. I attended a large assembly of the Saints at the stand, near the Temple, and addressed them on the subject of agriculture, manufacture, and trade; and was followed by the Twelve, and others on the same subject.

Wednesday, 22nd, Was a Special Session of the City Council, when was passed "An ordinance, repealing all ordinances and resolutions relative to the changing of the names of streets," in the city of Nauvoo.

(To be continued.)

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## THE LATTER-DAY SAINTS' MILLENNIAL STAR.

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SATURDAY, AUGUST 1, 1857.

CONSEQUENCES OF RASH JUDGMENT, &c.—God has organized the earth upon which we dwell, and all that pertains to it. The air we breathe, the water we drink, the food we eat, the light emanating from the various heavenly bodies by which our earth is surrounded, our spirits, the bodies which they inhabit, and all the senses with which we are endowed, that qualify us for enjoyment, are gifts from the beneficent hand of our Creator. Ourselves and all that we possess are His. We are stewards over the manifold favours of God. To one is committed five talents, to another two, and to another one. We are severally required to improve upon that committed to our charge until the Lord comes, when we shall have to render unto Him an account of our stewardship. It is our duty to act upon the agency given us, with an eye single to the glory of the Giver, and to seek after truth, wisdom, and knowledge. We should seek diligently to know God, and His will concerning us. We should till and beautify the earth, and organize, of the elements surrounding us, food and clothing to sustain life, and to make us comfortable while performing the work for which we were created.

What is the first great duty enjoined upon man? "Thou shalt love the Lord thy God with all thy heart," &c. The second is, "Thou shalt love thy neighbour as thyself." How can we best prove to God that we do love Him as required? Jesus says, "If you love me keep my commandments." "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven." How can we prove to God and man that we love our neighbour as ourselves? By doing unto him as we would that he should do unto us; by dealing honestly with him—fulfilling our engagements; not cheating nor defrauding, but, according to the scriptural injunction, considering not our own but our neighbour's good. We should not speak evil falsely of others, nor should we be ready to repeat the evil alleged against them by the tatter, lest we be guilty of aiding the cause of the slanderer, and thereby become partaker of his sin. But as our God is merciful to us, and although acquainted with all our ways, yet He does not expose to others our faults, but gives us time and opportunity to repent, so we as brethren

should possess that love which hides a multitude of sins. "Charity is long-suffering and kind, thinketh no evil, vaunteth not itself, is not puffed up, seeketh not its own."

The righteous of every age have been hated, belied, and persecuted by the wicked. It was through the influence of the lying tongues of the pretendedly-pious priests of Judaism, and of apostates from the truth, that the Jewish nation were led to reject Jesus the Messiah, and to put him and his Apostles to death.

Realising, as every honest man must, that it is our duty to worship God, and to exercise the intellect with which we are endowed in seeking after truth, a knowledge of God, and His will concerning us, let us award to all the privilege of obeying the convictions of their own consciences. This is right before God. It is written, "Judge not that ye be not judged. For with what judgment ye judge ye shall be judged; and with what measure ye mete it shall be measured to you again." "Wherein thou judgest another thou condemnest thyself, for thou that judgest doest thyself the same things."

The antediluvians judged Noah to be a false teacher, and were drowned by the flood. The Egyptians judged Moses to be a wicked, designing man, who wanted to rob them of their slaves, the Israelites: the consequence of their false judgment was the overthrow of Pharaoh and his hosts. The Jews judged Jesus and his Apostles to be impostors; but the God of heaven decided that the Jews were the hypocrites and impostors, and sent their enemies upon them, by whom most of them were slain, and the remainder dispersed among all nations, there to remain until the fulness of the Gentiles comes in, after which they will again be gathered to their own lands. It is written, (Ezekiel xxxvii.) "Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land. . . . And they shall be no more two nations."

The history of the above incidents, with that of many others which we might mention, shows how liable man is to judge rashly and unrighteously, and should be heeded as a warning to all succeeding generations, that they may not commit a like error and reap similarly disastrous consequences.

The Prophet Daniel shows that in the last days the God of heaven will set up a kingdom which shall grow until it fills the whole earth, and that all the kingdoms of this world will pass away before it, as chaff before the wind. Several of the Prophets show that Christ will reign upon the earth in the Millennium, during which time Satan will be bound.

But prior to the great and notable day of his second coming, when the earth is to be burned and but few men left, as predicted by Isaiah xxiv. and also by Malachi iii. and iv., in which it is said the wicked are to be ashes under the feet of the righteous, Malachi declares that the Lord will send His messenger, who shall prepare the way before His face, lest at His coming He smite the earth with a curse. John the Baptist came in the spirit and power of Elias, as predicted by Esaias, to prepare the way for the first advent of the Saviour. Joseph Smith has come in fulfilment of Malachi's words, to prepare the inhabitants of the earth for the second advent of Christ, which is at hand. Joseph Smith came saying "Thus saith the Lord" to every principle or doctrine which he revealed or taught. The commandments of Jesus Christ through him have gone forth to all nations, calling upon them to repent and be baptized for the remission of sins, with the promise that they shall receive the gift of the Holy Ghost through the laying on of hands. He brought forth the Record of Joseph (Book of Mormon,) and united it with the Record of Judah (the Bible), in fulfilment of the 37th chapter of Ezekiel. By commandment from God they are being sent to all nations. Sinners are commanded to repent, and

Israel to return to their own lands again, for the time, "yea the set time, to favour Zion has come."

The Lord has confirmed the words of Joseph Smith unto thousands, who have believed and obeyed, with signs following, by which we know that he was sent of Jesus, and that Jesus was sent of God.

This wicked and adulterous generation have done as similar generations did before them. They have judged the Prophets of the Most High to be impostors—to be wicked, designing men—and have put them to death, accounting them to be unfit to live. Judging the future by the past, we conclude that those who did the deed, and the nations that sanction it, will soon fill up their cup of iniquity, and be worthy of the judgments that Isaiah, Zechariah, Daniel, and John the Revelator say shall be poured out upon the wicked in the last days to their utter destruction.

We advise all who have been disposed to persecute the Latter-day Saints, or to disturb them in their meetings with intent to prevent them from delivering to the people the message with which they are sent by the God of Israel, to desist, and let all have an opportunity to hear and judge for themselves. Cease your disturbances, or the day will come when you will learn to your shame that, notwithstanding all your boasted righteousness, you have been fighting against God. Take the wise counsel of one of old, and "let these men alone." "Mormonism" is of God, and you cannot stop its progress.

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MISSIONARIES FROM UTAH.—We learn from *The Mormon* of July 4, that the following Missionaries arrived at New York, June 9, on their way to England—

Elders William H. Branch, Eli Harvey Peirce, Daniel Mackintosh, Joseph W. Young, B. H. Young, Seymour Young, John Y. Green, Philip Margretts, David Wilkin, William J. Harris, David Brenton, James Andrus, Ephraim Tomkinson, Robert Logan, Iver N. Iverson, William P. Thomas, William J. Stewart, and Enoch Reese.

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ARRIVAL.—We learn from the *Daily Post* of July 18, that 537 Mormons arrived at Philadelphia from England on the 3rd of July. We are glad to hear of this arrival. These Saints went per ship *Tuscarora*.

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DEPARTURE.—The ship *Wyoming*, Captain Brooks, cleared on the 17th inst. for Philadelphia, having on board 36 souls of the Saints, under the Presidency of Elder Charles Harman.

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### "MORMONISM" VERSUS CIVILIZATION.

BY ELDER B. SNOW.

"Look on this picture, and on this."

Every nation of the past has possessed in some degree its own peculiarities, as does every nation of the present; yet some few characteristics seem universal, and manifestly appear upon almost every page of history of the past, and are at the present most visibly stamped upon the multitude of nations of the nineteenth century. Among these is that of pride, or self-conceit; ever considered an exotic, but nevertheless growing and flourishing in every clime and country, but never visible save in the distance. It is like the fog which closes round the traveller, ap-

pearing dense in either direction in the distance; while he ignorantly supposes that near his own particular self the air is clear, simply because to his ocular sense it thus appears.

Nor is this attribute confined alone to the great and powerful nations of the earth, but is fully developed in the minor and weaker ones, even down to the petty tribes of savages that roam over the rugged mountains and barren plains.

The chief of a few hundred of these rude and unlettered sons of the wilderness, walks at the head of his band with an air of independence, and self-conceit—a conscientious conviction of *his* and *their* superior merit, skill, and power, that can scarcely be surpassed by the enthroned monarch of the mightiest nation on the earth. Probably in no past age of the world was this attribute more fully developed than at the present, particularly in those nations denominated as Christian; and in some respects there may be meritorious grounds for consistent pride.

In mechanism, it is likely the present age may boast a greater degree of perfection than any past age of which we have a knowledge; but the grand boast of Christendom is their refinement and "civilization."

Whether they really have anything to be proud of in this respect, depends very much upon the definition of the word "civilization."

If, by it, they mean love of truth, honour, integrity—a tenacious regard for virtue and chastity; then the idolatrous Romans, prior to the advent of our Saviour, should put the Christian nations to the blush of shame; and in point of virtue and chastity, the latter would suffer by comparison with the wild and (in some respects) degraded sons and daughters of Laman—the North American Indians. If, on the other hand, the opposite is meant, then, indeed, have the Christian nations made great proficiency in the science of civilization; for it is exceedingly doubtful whether there ever was a time when the nations were sunk as low in moral degradation, and gross licentiousness—when there was a greater lack of integrity and mutual confidence, than is manifest at the present time; but with all these failings, there remains a plentiful supply of the universal quality—self-conceit, and home-made glory.

In their vaunting pride and arrogance,

it is perhaps fortunate that they have a target, upon which to turn their artillery of pious indignation, and thus seek to hide their own loathsome deformities, by directing attention to their distant neighbours. What though the image be one of their own vain, and corrupt imagination—though they do erect and combat an image of straw; and to themselves, appear most brave when they have demolished it? If it but serve to quell their own consciences, and white-wash over, though ever so thinly, the blackness of their own foul corruptions, and thus serve their holy ends, why should they not enjoy it?

Witness what a hue and cry is raised throughout the length and breadth of Christendom about the "licentious Mormons," "degrading profligacy," &c. &c. Is it because the "Mormons" in reality are vile, and grossly immoral above all other men, that this cry is raised? Verily, no!

To those who are personally acquainted with the existing state of society among the "Mormons," and are honest with themselves, such denunciations and imprecations when considered in connection with the source from whence they emanate, provoke a feeling of mingled pity and contempt, in which, however, the former preponderates.

I was much amused not long since, by a circumstance which occurred one evening; while I was attending to the ordinance of baptism. (For be it known, that in this Christian country we have to attend to the ordinances instituted by Christ, under the shadows of night, to escape being mobbed.) I had descended with the candidates and some few others, by steps, from the elevation of the town to the sea, one brother remaining at the top to note whether we were observed, or were likely to be disturbed in the performance of this sacred rite. Scarcely had we reached the beach, when two of those degraded prostitutes with which every town and city swarms, came rushing to the stairway, and not suspecting this brother to be one of our number, addressed him with their usual "my dear," informing him that those who had just descended were Mormons, going to "dip some one," and proposed to go down with him and pelt us with rocks; but as he did not feel inclined to join them, they consoled themselves by giving vent to their holy

indignation, that the town should allow such "ridiculous works."

"Ugh!" said one of these embodiments of modern holiness—"I wonder the sea does not swallow them up, all at once; or that Heaven does not send fire to the destruction of Salt Lake City with all its filthy wretches!" After this they moved on about *their business*. These miserable creatures I consider a fair picture of modern civilization in its relations to "Mormonism."

A similar overflow of pious zeal and holy horror was evinced a short time since by the sapient editor of the *London Daily Telegraph*, who evidently belongs to the same school. Hear him—"The question, then, soon likely to engage the attention of Mr. Buchanan and his colleagues is—What shall be done with Mormonism? It is out of the question that it can long be tolerated as it now exists in the Salt Lake City. Its development is manifestly from bad to worse, and the settlement of Utah is deemed by those who have the best opportunity of judging, a disgrace to civilization." Now, with the definition which we have adopted in the foregoing, we are willing to concede the point, that "Mormonism" is a disgrace to civilization, if to be averse to many of the evil practices of civilized nations be a disgrace. This pious editor, himself, tacitly admits it to be by no real lack of virtue that they are such a disgrace, for they are according to his own admission, in point of fact, as virtuous as the inhabitants of the great cities of the United States; whose claim to civilization, I presume he will not question, though in some respects, perhaps, behind their fatherland.

If, however, he should feel inclined to doubt the claim, let him cast a glance at Jonathan's log-book, and there read the interesting accounts of "horrible murders," "daring highway robberies," "burglary," "arson," "adultery," "fornications," "whoredoms," "infanticide," &c. &c., and we think he will be obliged to admit his claims to civilization, though he may lack much of having attained that degree of perfection which exists in this country.

Hear again, "The mere question of morality might be insufficient to provoke an armed intervention, for, in truth, the state of society in the great cities of the United States is not so virtuous as to justify their casting the first stone at the

inhabitants on the borders of the Salt Lake; and but for the political interests involved, the President would probably be content to leave them to be destroyed, like Sodom and Gomorrah, by a shower of fire and brimstone, when the patience of Heaven was worn out."

How much his indignation resembles that of the pious night-walkers, to which I have alluded! He has truly said "the state of society in the great cities of the United States is not so virtuous as to justify their casting the first stone," but by his presuming to sit in judgment upon the matter, as a public editor, we very naturally infer that he considers himself, together with the people of *this country*, sufficiently virtuous so to do; as he, and other editors are continually heaping their denunciations and vile epithets upon the "Mormons," and that without the plea "political interests involved." Suppose, we now quote again from another page of the same sheet, just by way of gaining a little insight into this mysterious something, called "civilization." "There were 2,860 mothers of illegitimate children relieved as out-door paupers on the 1st of January last." Startle not, dear readers, this is only a brief preface to a large volume of "civilization" that is before you, if you will only take the trouble to read it!

Oh, consistency, where is thy bluah?

Here is a picture for holy Christendom to gaze upon! Two thousand, eight hundred and sixty victims of criminal licentious indulgence in open violation of the laws of God; *once* pure, innocent, and happy; the joy and hope of fond parents, and the brightness of their social circle; *now* debased, despised, wretched, miserable! *Once* sweetly smiling in the pride of virtue and innocence, till won by the Satanic arts, and flattering words of their seducers; those fiends in human shape, who having accomplished their hellish designs, coldly turn their backs upon them; *now* wanderers in a heartless world, despised, houseless, homeless, friendless!

And this in a *single day*, in a *single city*, beside the larger portion of similar victims, who probably manage to struggle along and keep soul and body together, without the assistance of the public, to avoid the odium of being counted an "out-door pauper." To this number, add also, thousands upon thousands of public prostitutes who never have become

mothers—the hundreds of thousands who, to escape exposure, have been guilty of infanticide, and, *then*, you have only acquired a faint conception of the vast amount of crime and misery existing in “the world’s metropolis;” the fruits solely of licentiousness, to say nothing of the fearful amount in other, and all parts of the kingdom! Oh, what a delightful display of “civilization!” What a splendid comment for Christian England! She that protects Christianity by the majesty of her national power, and interweaves it with all her social fabric!

She, that transports a man from home, friends and country, as a pest to society, if he so far sin against a *rich man*, as to shoot a hare upon his premises, though it be to save his wife and children from starvation, but winks at the offences against God, of fornication and adultery;

She, that forbids the order of marriage which God instituted and approved, by making it a *crime*; but treats lightly the crime to which He affixed the penalty of death! She, that can see the mote in far-off Utah’s eye, but utterly fails to discover the swelling beam within her own! She, that in Utah, where no outcast, wretched mothers wander in hopeless degradation!—no fatherless children wander up and down, naked, famished, and uncared for!—no shame-stricken mothers, forgetful of their natures, are transformed into fiends murdering their own off-

spring!—no degraded prostitutes wander darkling in the streets, to lure unsuspecting youth from the path of virtue, to crime, misery, and death; or taint the mountain air with pestilential breath!—no beer or grog-shops flourish, those foul but fruitful wombs, wherein conceived in embryo, lurk dark and sinful deeds, whose birth, anon, startles and frights a dreaming world!—can see nothing but “moral degradation,” “brutal and degrading licentiousness,” “disgrace to civilization,” “desperate profligacy,” “vile impostors,” &c. &c., while she, with all these appendages, is the pink and model of civilization! Have not we who have lived long with the assembled Saints, and tasted the sweets of social order, and harmony which ever prevails among them, reason to be thankful that we are “barbarians?” Yes, thank God, we are not the subjects of such civilization!

The editor of the *Telegraph* and his coadjutors appear no less ridiculous to us, in their assumed garb of godliness, than did the pious harlots who wondered that the town allowed such “ridiculous works” as baptism. His remarks respecting the great cities of the United States, although true, apply with double force to this country, and we think it ill becomes him to cast the *first*, or even the *last* stone at Utah. “But,” says Christ, “wisdom is justified of her children.”

(To be continued.)

## CREDIBILITY OF THE BOOK OF MORMON AS COMPARED WITH THAT OF THE BIBLE.

BY C. W. WANDELL.

(From the “Western Standard.”)

(Concluded.)

1. We will now proceed to examine Ezekiel xxxvii. 15—22, which will close our argument upon this subject.

“The word of the Lord came again unto me saying, Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick and write upon it, For Joseph,

the stick of Ephraim, and for all the house of Israel his companions: and join them one to another into one stick; and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these? Say unto them, Thus saith the Lord God; Behold, I will take the stick

of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them to their own land: And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all."

Bishop Watson in his Biblical Dictionary, in speaking of the forms of ancient books, says, "The rolls, or volumes, were composed of several sheets, fastened to each other, and rolled upon a stick." . . . "Books, when written upon very flexible materials, were as stated above, rolled around a stick; and if they were very long round two, from the two extremities." Now it is undeniable, that the two sticks in Ezekiel's hand represented two writings, or, rather, two volumes of writings; for God commanded him to write upon them. The words written upon these two sticks (of parchment) were significant as to which two branches of Israel they belonged. And,

It is undeniable that the stick of Judah signifies the word of God revealed to Judah, and the children of Israel who had mixed themselves with Judah; and

It is no less certain, that the Bible is that revealed word, as given under both the Mosaic and Christian dispensations: And,

It is equally undeniable, that God has revealed unto Ephraim (Hosea viii. 12) the great things of His law—that He revealed it from time to time, as occasion required; (Isaiah xxviii. 13) giving line upon line, and precept upon precept—which word was to come forth mysteriously out of the ground; (Isaiah xxix. 4) and,

It is equally certain, that the stick of Joseph in the hands of Ephraim, signifies the word of God revealed to Ephraim and all the house of Israel his companions; and,

It is undeniable, God himself being witness, that, at the time of the restitu-

tion, He will take the sacred writings of Joseph, and join them with the sacred writings of Judah in one, and they shall be one in His hand, to gather Israel and Judah, and establish them in the lands of their fathers—to establish them in the covenant of grace,—to plant his tabernacle among them, and that even the heathen shall know, (verse 28) that God does sanctify Israel, when His tabernacle shall be in the midst of them forevermore.

2. These are Bible facts which are incontrovertible, and which no honest mind will seek to evade. And, let me inquire, how do they tally with the teachings of the sectarian clergy? What creed, or platform of faith, contains these precious promises to be fulfilled, and these marvelous doings to be enacted in the latter-days? What Christian prays for the restoration of the kingdom to Israel? or prays, "Thy kingdom come;" *expecting it to come?* or, "Thy will be done on earth, as it is in heaven;" *believing that it will be so done?* Or what priest teaches, that when that kingdom does come, its beginning will be almost imperceptibly small; being compared to a stone cut out of the mountain without mortal hands, and increasing until it fills the whole earth? Yet this consummation is to be prayed for and believed. If the Almighty has been so scrupulously exact in the fulfilment of that portion of prophecy which has been fulfilled; are we not justified in believing that the remainder will be also fulfilled? The word tells us, That not one jot or tittle of His word shall fail. Now, there is such a thing as a stone having God's word written upon it; and there is such a thing as a stone having God's word placed within it. The stone in Nebuchadnezzar's dream (Dan. ii. 44, 45) was to smite the kingdoms of the world, and become a great kingdom, filling the whole earth. How is it to do that? We answer, By the *truth* of God, and by the *power* of God. Then it is the truth of God which that stone was to contain, and the power of God which was to attend its publication, which were to accomplish the end predicted. Now we ask in all seriousness, if, when the angel took the book from its sarcophagus in the mountain of Oumorah, and gave it to Joseph Smith, that was not the truth cut out of the mountain without human agency, when has that prophecy been ful-

filled; or, when, and in what manner, will it be fulfilled? Let the wise answer if they can.

3. That which is the strongest possible argument in favour of the Book of Mormon, as being the subject of these various prophecies, is, that the book confesses itself so to be. In 1st Nephi, chapter iii. par. 41, 42, 43, we have as follows:—

“And it came to pass that the angel of the Lord spake unto me, saying, behold, saith the Lamb of God, after I have visited the remnant of the house of Israel, and this remnant of whom I speak is the seed of thy father; wherefore, after I have visited them in judgment, and smitten them by the hand of the Gentiles; and after the Gentiles do stumble exceedingly, because of the most plain and precious parts of the gospel of the Lamb, which have been kept back by that abominable church, which is the mother of harlots, saith the Lamb; I will be merciful unto the Gentiles in that day, insomuch that I will bring forth unto them in mine own power, much of my gospel, which shall be plain and precious, saith the Lamb, for behold, saith the Lamb, I will manifest myself unto thy seed, that they shall write many things which I shall minister unto them, which shall be plain and precious; and after thy seed shall be destroyed, and dwindle in unbelief, and also the seed of thy brethren; behold, these things shall be hid up, to come forth unto the Gentiles, by the gift and power of the Lamb; and in them shall be written my gospel, saith the Lamb, and my rock and my salvation; and blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and power of the Holy Ghost; and if they endure unto the end, they shall be lifted up at the last day, and shall be saved in the everlasting kingdom of the Lamb; and whoso shall publish peace, yea, tidings of great joy, how beautiful upon the mountains shall they be.

“And it came to pass that I beheld the remnant of the seed of my brethren, and also the *book of the Lamb of God*, [The Bible] which had proceeded forth from the mouth of the Jew, that it came forth from the Gentiles, unto the remnant of the seed of my brethren, and after it had come forth unto them, I beheld *other books*, [Book of Mormon] which came forth by the power of the Lamb, from the Gentiles unto them, unto the convin-

cing of the Gentiles, and the remnant of the seed of my brethren, and also the Jews, who were scattered upon all the face of the earth, that the records of the prophets and of the twelve apostles of the Lamb are true.

“And the angel spake unto me, saying, these last records which thou hast seen among the Gentiles, shall establish the truth of the first, which are of the twelve apostles of the Lamb, and shall make known the plain and precious things which have been taken away from them; and shall make known to all kindreds, tongues, and people, that the Lamb of God is the Son of the eternal Father, and the Saviour of the world, and that all men must come unto him, or they cannot be saved; and they must come according to the words which shall be established by the mouth of the Lamb: and the words of the Lamb shall be made known in the records of thy seed, as well as in the records of the twelve apostles of the Lamb; wherefore, they both shall be established in one; for there is one God and one Shepherd over all the earth: and the time cometh that he shall manifest himself unto all nations, both unto the Jews, and also unto the Gentiles; and after he has manifested himself unto the Jews, and also unto the Gentiles, then he shall manifest himself unto the Gentiles, and also unto the Jews, and the last shall be first, and the first shall be last.”

Nephi, in his first book, says, that when they left Jerusalem, they brought with them the sacred writings of the Jews, from Moses to Isaiah: and in his book 2nd chapter xi. 17—19, he applies the 29th chapter of Isaiah directly to the Book of Mormon.

We have now concluded our brief examination of the evidences of the credibility of the Book of Mormon; and we put the question to the conscience of the reader. If, from the evidences adduced, there is not as great a probability that the Book of Mormon is a true book, as there is of the truth of the Bible? Set aside the bias of education, and the answer is, Yes. Its divine authenticity is demonstrated by a variety of surrounding circumstances: by the testimony of witnesses: by the fulfilment of its predictions: by miracles: by the predictions of the Prophets: and the high tone of its morals, and the purity of its doctrine, commends it to every conscience in the

sight of God. We close with an extract from 2nd Nephi xii. 1, 2.

"And now, behold, my brethren, I have spoken unto you, according as the spirit hath constrained me; wherefore, I know that they must surely come to pass. The things which shall be written out of the book shall be of great worth unto the children of men, and especially unto our seed, which is a remnant of the house of Israel. For it shall come to pass in that day, that the churches which are built up, and not unto the Lord, when the one shall say unto the other, Behold, I, I am the Lord's; and the others shall say, I, I am the Lord's. And thus shall every one say that hath built up churches, and not unto the Lord; and they shall contend one with another; and their priests shall contend one with another, and they shall teach with their learning, and deny the Holy Ghost, which giveth utterance. And they deny the power of God, the Holy One of Israel; and they say unto the people, hearken unto us, and hear ye our precept; for behold there is no God to-day, for the Lord and the Redeemer hath done his work, and he hath given his power unto men. Behold, hearken ye unto my precept; if they shall say there is a miracle wrought, by the hand of the Lord, believe it not; for this day he is not a God of miracles; he hath done his work. Yea, and there shall be many which shall say eat, drink, and be merry, for to-morrow we die; and it shall be well with us. And there shall also be many which shall say, eat, drink, and be merry; nevertheless, fear God, he will justify in committing a little sin; yea, lie a little, take the advantage of one because

of his words, dig a pit for thy neighbour; there is no harm in this. And do all these things, for to-morrow we die; and if it so be that we are guilty, God will beat us with a few stripes, and at last we shall be saved in the kingdom of God. Yea, and there shall be many which shall teach after this manner, false and vain, and foolish doctrine, and shall be puffed up in their hearts, and shall seek deep to hide their counsels from the Lord; and their works shall be in the dark; and the blood of the Saints shall cry from the ground against them. Yea, they have all gone out of the way; they have become corrupted. Because of pride, and because of false teachers, and false doctrine, their churches have become corrupted, and their churches are lifted up; because of pride they are puffed up. They rob the poor because of their fine sanctuaries; they rob the poor because of their fine clothing; and they persecute the meek, and the poor in heart; because in their pride they are puffed up. They wear stiff necks and high heads; yea, and because of pride and wickedness, and abominations, and whoredoms, they have all gone astray, save it be a few, who are the humble followers of Christ: nevertheless, they are led, that in many instances they do err, because they are taught by the precepts of men.

"O the wise, and the learned, and the rich, that are puffed up in the pride of their hearts, and all those who preach false doctrines, and all those who commit whoredoms, and pervert the right way of the Lord; wo, wo, wo be unto them, saith the Lord God Almighty, for they shall be thrust down to hell."

## VARIETIES.

THE jealous man poisons his own banquet, and then eats it.

AMERICA.—Two destructive fires had occurred in Cincinnati.—*The Times*.

SOME fatal rowdy riots had occurred in New York; eight lives were lost.—*Ibid*.

A RUMOR from St. Louis states that troops and fifty teamsters had been slain by the Indians.—*Ibid*.

ABUNDANCE is trouble—want, a misery—honour, a burden, and advancement dangerous—but competency, happiness.

THE MERCHANT AND THE QUAKER.—A merchant had a dispute with a Quaker, respecting the settlement of an account. The merchant was determined to bring the question into court, a proceeding which the Quaker earnestly deprecated; using every argument in his power to convince the merchant of his error, but the latter was inflexible. Desirous to make a last effort, the Quaker called at his house one morning, and enquired of the